

YUGAPURUSHA

Δ42a
III L9

PANCHAKSHARI HIREMATH

Important Kannada Works of the Author

Poetry :

Chaityākshi
Nī Rudranāgu
Gāji-Gandha
Bhūmā (Tr.)
Bayala Bāninalli (Tr.)
Ondu Mattu Ondu-Eraḍu (Tr.)

Story :

'Enna Lake'
Kāshmīrada Hūwu
Dāri

Δ42a

111L9

~~2513~~
2173

Hiremath, Panchakshaṇ
yugapurush.

$\Delta 42a$

(LIBRARY)

2173

11119

JANGAMAWADIMATH, VARANASI

● ● ● ● ●

Please return this volume on or before the date last stamped
Overdue volume will be charged 1/- per day.

[illegible]

YUGAPURUSA

(A biography of Hanagal KumaraSmamiji)

Panchakshari Hiremath

English translation
by

Smt. Vijayalakshmi Wodeyar

PUBLISHERS :

**Shri Jagadguru Gangadhara
Dharma Pracharak Mandala
Moorusaviramath
HUBLI (Karnataka State)
INDIA**

**Copy Right : IBH Prakashana, Bangalore
Only this edition : J. G. Dharma Pracharak Mandala
Moorusaviramath HUBLI**

**Copies : ONE THOUSAND
Year of publication—1979
Cover design : G. K. Murthy
Photos : Satarkar and Kshatri**

$\Delta 42a$
111L9

Price : Rs. 2-00.

**Printers : Jagrati Printers
Anchatgeri. Oni
HUBLI**

**SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR
LIBRARY.**

Jangamwadi Math, VARANASI,

Acc. No. ~~4369~~ 2173

B L E S S I N G S

SHRI SHRIMANMAHARAJA NIRANJANA
JAGADGURU GANGADHARA RAJAYOGEENDRA
MAHASWAMIJI OF MOORUSAVIRAMATH, HUBLI.

We are happy to bring out this book 'YUGAPURUSHA' a life-sketch of His Holiness Shri Kumurswamiji of Hanagal, the late Swmaiji of Viraktamath Hanagal, much known as yogikumar of Karnataka. However he did not confine himself to his viraktamath. He went round the whole Karnataka and other places, blessed the devotees. He was the founder of Shivyogamandir, a wellknown training centre and a seat of learning for veerashaiva vatus and sadhakas. Besides he was the founder of Veerashaiva Mahasabha much needed institution for the well-being and allround development of Veerashaiva religion. He also created lingayat Vidyavardhak Nidhi to extend financial help to poor lingayat students. He worked for the betterment of mankind in general and for the advancement of Veerashaiva religion in particular. Thus his life is a source of inspiration for all those who work for the wellbeing of mankind.

Shri Panchakshari Hiremath, author of the book has brought out all the salient features of his life in very lucid way. We wish him all prosperity both material and spiritual in his life.

We also bless all those who have helped us to bring out this book neatly and in time.

Satyam-Shivam-Sundaram.



His Holiness
Shri Jagadguru Gangadhara Rajayogindra Mahaswamigalu
Shri. Moorusaviranath, Hubli
CC-0. Jangamwadi Math, Puttaparthi, Andhra Pradesh, India. Digitized by eGangotri

DEDICATED TO

*His Holiness The Most Reverend
Shriman Maharaj Niranjan Jagadguru
Shri Ganga.ghar Rajayogin:dra Mahaswami
of
Moornsavira Math, Nubli
on
His Fiftieth Birth-day*

-Author

DEDICATED TO

My Thanks

'Yuga Purusha' is the English version of the popular Kannada title 'Hangal Kumaraswamigalu' written by me.

Smt. Vijayalaxmi Wodeyar has rendered it into English with sincerity and objectivity. This is her first attempt to translate from Kannada into English.

Smt. Wodeyar writes poems as charmingly as she sings melodiously.

I thank her for the keen enthusiasm and interest she has shown in rendering my Kannada book into English with a sense of deep devotion.

My sincere thanks are also due to my friends Sri N.D. Kamath and Sri Anantharam of IBH Prakashana for having kindly permitted me to bring out the English version of the Kannada title which is published by them.

I am equally grateful to the Dharma Pracharak Mandala of Moorusavira Math, Hubli for having undertaken the publication of English version-particularly to His Holiness Jagadguru.

My sincere thanks are also due to my friend Sri P.N. Bhattatiri, an established writer in Hindi and Malayalam, for his timely and valuable suggestions.

I consider it as a great privilege for dedicating this book to His Holiness Jagadguru on the auspicious occasion of his fiftieth birth-day.

I express my sincere thanks to Sri Shankar Patil who extended his co-operation in printing this book so beautifully and to Sri Murthy who made it more beautiful with his art.

Institute of Kannada Studies,
Karnatak University, Dharwad

Panchakshari Hiremath



His Holiness
Late Shri Kumarshivayogigalu

CC-0. Jangamwadi, Kanchi, India. Digitized by eGangotri

YUGAPURUSHA

Sri Hangal Kumar Swami attained perfection (siddhi) by his life long penance. He bestowed its divine fruits on the society and the country. With motherly love and affection he helped the infant society to grow in a healthy atmosphere. He accomplished impossible tasks which others could not. His life has been a saga of unceasing service to humanity. No wonder he came to be known a great yogi, a 'YUGAPURUSHA'

This great YOGI was a lover of nature, music and literature; above all, he was a great lover of mankind. The path he tread became sacred, his abode a holy place and his word guiding light. Wherever he cast his eyes, it became the blessed abode of splendour divine. He spread divine light wherever he went. He practised what he preached and preached what he practised. His life was a unique blend of DHYAN and KRIYA

Sri Kumar Shivayogi, who led a highly devoted life, was born into a family, stricken with poverty and hardships. Probably, the birth of every great man is destined be such.

BIRTH :

Joysar Haralalli is a small village in Ranibidinur taluk in Dharwar district - Dharwar, a cultural centre of KannadaNadu. In this small village lived a couple by name Basavayya and Neelamma Salimath. They had great faith in LingPuja, and led a very pious life. Although God blessed them with nothing but poverty, their marital life was noble and illustrious,

In the year 1867, on a very auspicious day, a male child was born to this austere and virtuous Jangama couple.

Prior to this yogi's birth, some miraculous incidents occurred which might perhaps seem unbelievable in this age of science. MAHA SADHVI Neelamma, once witnessed Lord Maheshwar in her dream. The radiant Lord gave her a benedictory flower and said, "Oh mother, you shall give birth to a divine child, but you shall have to offer him in service to mankind. Will you do so?" The SADHVI in humility replied, "Swami, I shall do as you wish." Shortly after being blessed by Lord MAHESHWAR Neelamma conceived. She sent for the priest and got the LINGADHARANA ceremony performed for the child in her womb, for she did not wish her child to remain a bhavi (a mere worldling) even in the womb.

A few days after the birth of this child an incident related to her previous dream, occurred. An ascetic Jangama Yogi came to the door of this couple, seeking alms. "BHAVATI BHIKSHANADEHI", said he, standing at the door. Hearing this the old lady in the house said to the Jangama, "please proceed, I can't give you anything as there has been a recent delivery in this house." "Is it a boy or a girl?", asked he. "It is a boy, my Lord", said the old lady, to which the Jangama replied, "Then rejoice, mother, and give Bhiksha to the Jangam at your door." "But my lord", said she, "it is said, those that are charitable are blessed with more children. We are poor as it is and this child alone is enough for us". The Jangam said, "If this child is a burden to you, give him to me. I shall be happy to bring him up and prepare him for a spiritual life." "As you please, my lord," said the old lady. As she stood there speaking, the JANGAM was no more there. He had disappeared. A few days after this event, a priest was invited, and the LINGADHARANA ceremony of the child was performed.

On the eleventh day, at an auspicious time, the child was carried to the cradle by the SUMANGALIS. They sang in praise of the divine child who was destined to become a great YOGI and a benefactor. The GURU named the child 'Sadashivayya'. Thus the naming ceremony was performed.

As days passed, the baby grew into a lovely child. The people were amazed at the brilliant lusture in the round eyes. When the child crawled, it was a feast to the beholder's eye. His smile filled the home with divine light and soon Wiped away the gloom. His baby talk was a melody to his parents and neighbours.

CHILDHOOD AND TEACHERHOOD :

On an auspicious day, Sadashivayya made a beginning with his first lesson. He received his early education at Pandit Kotturappayya's school. Pandit Kotturappayya was no other than his own grandfather.

Sadashivayya was about six or seven years old then, the light that illuminated the home, now spread to the school, and lane as well. He played with the boys of his age. Here too, there was a peculiarity about him. Of all the games he liked to play marbles most. Little Sadashivayya gained amazing proficiency in aiming. The same concentration of Dristi (aim) in the marble, later transformed into Dristhiyoga. He watched with great interest in the company of his friends, acrobats, perform bold feats on the streets. The acrobats walking on the bamboo without the least fear, balancing the entire body in mid-air on the tip of a bamboo fixed in the ground, fascinated him. This fascination and the subsequent

interest initiated HATHYOGA in him. As days passed, Sadashivayya showed greater inclination in the practice of Dristiyoga and Hathyoga, than in his school studies. The little child sat in deep meditation with the guru given Linga, glowing in the eternity of his palm. With unblinking eyes he sat thus, gazing at the Linga for hours together. This great devotion and reverence of their son for the Linga stupefied his parents, grandfather and all alike. In addition to his school lessons, Sadashivayya learnt from his grandfather Muppinarya's and Nijguni's verses. He recited them all from memory. He was also good at his school studies. However, the course of Sadashivayya's education not run smooth as his family was hard hit with poverty. Unfortunately, his father, Basavayya died, leaving the family destitute. His father's death was a severe blow to his family. Young as he was, Sadashivayya had to go from door to door and seek bhiksha and collect flour for his family. Instead of attending the school, he had to seek for alms to help his family. Perhaps, this casting away the ego was a lesson to this child, who was in future destined to lead an ascetic's life. In the morning, he went for bhiksha and spent the afternoons at school, But this part time attendance of school did not quench his thirst for knowledge. One day when he was thus going around for bhiksha, a turning point came in his life. An elderly gentleman rebuked him. 'Child' he said : "this is the age to learn and

gain knowledge; what will be your fate, if at this tender age you engage yourself in seeking alms? Whatever be your family difficulties, stop this at once and start studying". Being sentimental, by nature these words pained him. After returning from there, he went to the well to wash his clothes. Giving his washed clothes in the hands of a neighbour he proceeded to Kajjari village with an empty stomach, never to return home again. He knew of a good school there and desired to continue his education in that school. His heart was heavy with thoughts of his future, his mother and the pitiable condition of his family. He reached Kajjari village in the afternoon. He met the eminent persons of the town and explained to them his family difficulties and his intention to continue his education.. Shri Rachayya Hiremath came to help. The serenity of his countenance, the determination and diligence, reflected in the brilliant lustre of his eyes, impressed the people of the town. Perceiving a divine power hidden in him, they happily came forward to his help. Some brought him clothes, while others provided him with books. Sadashivayya was now confident about his future. Silently, in his heart, he prayed to his mother. 'Mother' He implored, 'forgive me. I promise you I shall study hard, gain knowledge. I shall bring credit and a good name to the family'. For a while he shed tears in silence. Then with new courage and confidence he concentrated all his thoughts on his studies.

He won the affection of this guru. His disciplined life and good conduct, unflinching devotion for the Linga at that tender age, filled the heart of Hiremath Swami with love and admiration for him.

He appeared for the vernacular examination. Though a clever student, he failed in this examination. His dreams were shattered to pieces. He didn't wish to stay at Kajjari village any more. From there, he came to Lingahahalli, his mother's native place. His heart was heavy with a thousand problems. This failure left him with no hopes for the future.

Sadashivayya, made another bold venture. He opened a private school and started his new life as a teacher. He taught the children with great devotion. The parents were happy and satisfied with the progress of their children. Indeed, the school did well. Thus, for the present, the problem of his livelihood was solved. However, compelled by his hunger for knowledge he came to Sri Basavayya of Samal, a native of Linganaahalli, known for his spiritual knowledge. Basavasya was a spiritual aspirant. Gazing in to the brilliant eyes of young Sadashivayya, he beamed with satisfaction. He observed that this young boy was not an ordinary child. "My child" he said: "I am honoured to teach you vedanta." So saying, he started with the first lesson then and there only. He started with Nijaguni

Shivayogi's Kaivalya Paddhati. With single-minded determination, he studied the "KAIVALYA PADDHATI" and mastered it in no time.

A LOTUS OF THOUSAND PETALS :

Many a time during this period, his mother came to take him home. But each time, he gave some excuse one or another and refused to go home,

His mother come once again when Sadashivayya reached the age to marry. She had a fond hope that wedding might bring about a change in him. She still nursed a strong hope that he might come home. Her extreme love for her son had rendered her rather blind; she failed to realise that her son was not the one to get entangled in the fetters of illusion again. Once, again he disappointed her. "Matrimony is not for me" he said 'I have decided to dedicate my life to the service of humanity. Please, mother do not dissuade me from this path. I am confident that I have chosen the right path. mother please bless me'

Thus after revealing his heart and his determination he offered all his earnings at his mother's feet. Then shaking off all the bonds of worldly attachments, he proceeded from there to become the benefactor of mankind.

FROM LINGANAHALLI TO HUBLI :

By this time ArudhaSwami of Hubli was wellknown as a staunch Vedantist, throughout the country. Sadashivayya came over to Hubli and shifted his abode to the Rudrakshimath with an intention to make a deep study of Nijaguni's works. He started his study of Vedanta under the guidance of ArudhaSwami. He began the lessons with Nijaguni's 'Shad-shastra'. ArudhaSwami's mastery over the shastra greatly impressed Sadashivayya, but his total disinterest in the IshtaLinga pained him. It also set him thinking deeply. The teachings of ArudhaSwami that IshtaLinga is merely an external phenomenon, and so unimportant, confused Sadaseivayya. He went to the Swamiji of Yeradayettinamath, who, though well-versed in Shivanubhava, poured out his grief and confusion to him. A lot of discussions followed, but Sadashivayya was left unsatisfied. Noticing his state of mind, Swamiji advised him, 'Go to Yemmignur', he said. 'The great sage Jade SidhaSwami who resides there will solve your problemes'. Sadashivayya set out for Yemmignur. He trekked the entire distance of ninety miles on foot. He bathed and prayed whenever he came across a well or a stream. He partook of food at the LINGAYAT BHAKTAS whenever he happened to pass through a village. At last, he reached Yammignur.

Having known about the arrival of Sadashivayya through divine sense of perception, Jade SiddhaSwami had made all arrangements at his math to welcome him. The people were waiting for the MahaPurusha.

Sadashivayya arrived. Jade SiddhaSwami glanced at the tall stately figure. The sight of the lustrous eyes, glowing with unique tranquility, brought a gentle smile to his lips. Having read Sadashivayya's mind with his yogic powers, he put a knot in a towel and wore it around his neck. As Sadashivayya approached near, he stood up with folded hands to greet him. This behaviour of the Mahayogi, bewildered the people. Sadashivayya, on his part, was filled with joy at the sight of the Linga round the Mahayogi's neck. He immediately fell prostrate at his feet with tears of joy in his eyes. Jade SiddhaSwami, blessed him chanting, 'You are SHIVAYOGI, You are SHIVAYOGI'. The great Siddhi of Jade SiddhaSwami overwhelmed Sadashivayya.

He asked Jade SiddhaSwami to guide him in his future plans. Then Jade SiddhaSwami advised him to go to Hubli. So, after staying there for a short while, he returned to Hubli on foot.

PARAM GURU :

Basavalinga Swamiji of Yalandur known as a great

spiritualis, was then, on a country-wide tour. He made a visit to the ArudhaMath. Sadashivayya Swami was then residing at the Arudhamath. There followed discussions about Dvaita and Vishishtadvaita, Shakti and Nijaguna's shastra, between Basavalinga Swamiji and ArudhSwami. Sadashivayya, who was also present there, made a few answers on behalf of AurdhaSwami. BasavalingaSwami was impressed by his deep knowledge and keen sense of intelligence. He took Sadashivayya along with him on his tour and tried to know more about him. Sadashivayya who had already heard a lot about his greatness was filled with great regard for Basavalinga Swamiji. This deep sense of regard initiated in him a strong desire to become his shishya (disciple). Basavalinga Swamiji accepted Sadashivayya as his Shishya and was glad to become his ParamGuru.

GURU and SHISHYA together set out on a country-wide tour. They held discourses on Shivanubhava wherever they went, and instructed the congregations of devotees in Shivanubhav. During this tour, at Annigeri, Basavalinga Swamiji took ill. Sadashivayya nursed him with great care and devotion. But, alas, he did not improve. This left Sadashivayya worried and anxious. Sensing the turmoil of his shishya's heart one day Basavalinga Swamiji called him and said, 'My child, do not worry about me. You have acquired yogshakti and Vairagya;

you have the ability and capacity to work. Take care of the infant society courageously. You shall not be left alone. I shall always abide in you". Thus he blessed his shisya, and offering all his Tapashakti to him he departed to his heavenly abode.

Having built the samadhi in the Tontadaryamath at Annigeri, Sadashivayyya set out in search of spiritual fulfilment. With his guru's message in his heart, he set out on foot to the 'Shambhuling Betta' (Shambuling Mountain)-the sacred place of Nijaguna's penance.

The very atmosphere of 'ShambhuLinga Betta' seemed to throb with vibrations of divine spirit. The holy place of great MahaShivayogi's penance seemed to glow with divine peace and tranquility. Sadashivayyya sat cross-legged in one of the caves of the Shambhulinga Betta. He sat there in deep meditation. Great peace descended on him and the grace of the Linga transported him to a state of divine rapture. How long he sat thus, no one knows. He left the cave after making a sacred vow that whatever siddhi he had attained by his penance, he would offer it for the welfare of mankind.

The sight of the saffron clad ascetic, glowing with divine radiance, exhilarated the beholder. People wondered at so much renunciation at such a young age; Sadashivayyya swami's disciples grew in number wherever

he went, His words dispelled darkness and filled the hearts of the people with divine light. His life mirrored his preachings of highest principles. He evoked the blessings of God with the intrinsic goodness of his soul. As a result of his extensive tours and religious preachings a new awareness in the people about the Veerashaiva Dharma developed. The fame of this young ascetic spread far and wide. And during his itinerary, he came to Ulavi, a village in Sorab prant. The leaders of this village bestowed great affection on him and begged him to stay with them. Overwhelmed with their love and devotion, he stayed there for a short period.

At this very time His Holyness Fakeer Swami of Hangalmath was seeking for an able and suitable succesor. He was ripe in age and wished to hand over the responsibilities of the mathadhipati into the hands of an able successor. And he desired to spend the rest of his life in spiritual bliss. The fame of Sadashivayya Swami who lived in Sorab reached his ears also. He sent the devotees and his secretary to invite Sadashivayya Swami to the math. Accordingly, Sadashivayya Swami came, not with a desire to become the mathadhipati but to respect the command of the elders. Having come, he fell prostrate at the feet of the aged FakeerSwamiji. His heart overflowed with joy at the sight of Sadashivayya Swami glowing with spiritual radiance, He was con-

vinced that Sadashivayya came as a benefactor to the math and the devotees. Here Sadashivayya Swami had to yield to the affectionate pressure of Fakeer Swamiji and the devotees of the math and to agree to become the MATHADHIPATI. With all the religious rites and rituals, Fakeer Swamiji made Sadashiva Swami his successor and renamed him Kumara Swami.

VIRAKTAMATH OF HANAGAL :

Hanagal is an ancient and historic place in Karnatak. It is situated on the banks of Dharma river. The beauty of this place is breath-taking. In the midst of nature hidden from the outside world, it lies there scattered in all its splendour. It is surrounded by lush greenery, green paddy fields, the tall coconut trees rising towards the sky, and the green orchards, beautiful as jades, seem to proclaim : "Here is beauty, here is prosperity."

Epics tell us that at one time Hanagal was the capital city of the kingdom of Virataraja. Historically, Hanagal is known to have been the capital city of Kadamba at one time. The old forts, the cannals around them, the domes and the temples, stand as relics of the past glory even today.

In this ancient and historically famous town of Hanagal, there is an equally ancient and well-known

Viraktamath. After becoming the mathadhipati of this math, Sadashivayya Swami came to be known as Sri Hanagal KumaraSwami. His first step towards his lofty life starts from here. Shri Kumara Swami did not confine himself to this math only. Instead, he undertook a country-wide tour and devoted himself entirely to the welfare of the society and mankind. He traversed throughout the country, bringing comfort and joy to thousands of ailing souls. His presence was as soothing as the cool breeze.

He opened a Sanskrit school at Hanagal. This could not keep him satisfied for long. He had a bigger plan in mind. He desired to take up a big scheme for all round progress and betterment of the social and religious life of the people. As if in answer to his wishes an incident took place. Mallanarya, a spiritual aspirant and a great sage of Bagalkot, had also come to know about KumaraSwami's spiritual magnitude and his deep concern for religion and humanity. Mallanarya who also shared the same thoughts came to Hanagal to meet him. When Mallanarya arrived at the math Kumara Swami was seated on a wooden swinging cot. He did not recognize him since he had no occasion to meet him earlier. Coming in, Mallanarya asked, "Where is the Swamiji of this math?" "This person here, is called the Swamiji by the devotees of this math" came the reply. Hearing this Mallanarya, in a sarcastic tone, said : "If you are the

virakta swamiji, then, why this passion for a wooden swing?" Then Kumara Swami said: "Pray, who are you?" "Sire, I am called Mallanarya", came the reply.

On hearing this, KumarsSwami's heart overflowed with joy. "In fact, I was waiting for you", he said: "Now please explain your plans to me. You lay out the plans for the resuscitation of VeeraSahaiva religion and society. I shall see that they are carried out. Now that you have come, we shall start the great work".

The above event and the frequent requests of Basavalinga Swamiji of Yelandur to build a 'Yogamandir', led to the birth of 'SHIVAYOGAMANDIR'.

VEERA SHAIVA MAHASABHA :

In the year 1904, Kumara Swamiji had already founded the 'All India VeeraShaiva Mahasabha with the help and the cooperation of the leaders of our nation, He founded this much needed institution for the social, educational and religious welfare of the VeeraShaivas.

The first conference was held at Dharwar. It was during this period, that KumaraSwami founded the 'Lingayat Vidya Vardhak Fund' through which he extended help to the poor lingayat students. He remembered how he had to break away from school because of his poverty. He desired to save the poor students from

such hardships. Even to this day, poor students take the benefit of this scheme.

Observing the social changes in the country, Kumara Swami provided lingayat students with new facilities for the study of English language through this fund.

The second conference was held at Bangalore. He founded a similar 'VIDYA VARDHYK FUND' for the educational development of lingayats of the erstwhile Mysore State. The Veerashaiva MahaSabha strived hard for the elation of the community. KumarSwami held seminars and religious discourses, wherever he went. He founded the much needed schools, Prasada Nilayas (free boarding lodging) and libraries all over the country. Thus, he brought about a social and religious awakening among the people. He also inspired a sense of pride in the people for our cultural heritage. This gave him great peace and happiness. MahaSabha could have done even greater service if only others had the same sense of deep concern and dedication for the humanity. Many eminent men and leaders of our nation have adorned its presidential seat and worked for the institution.

At present, the great scholar and DASOHAMURTI Dr. ShivaKumara Swamiji of SiddhaGanga is the president of this institution

PANCHAKSHARI HIREMATH/INDIA

SHIVAYOGA MANDIR :

Hangal KumaraSwami was not content with merely founding the VeeraShaiva Mahasabha. He wished to build a big institution in a calm and quiet place, in the midst of nature. He was filled with an intense desire and a dormant ambition to build a 'GuruKula' in order to fulfill his guru's desire. He wished to establish a GuruKula where spiritual training could be given to young aspirants. The ascetic Mallanarya's wholehearted support came as a great boon in the fulfilment of his long-cherished desire. He promised to go from door to door and collect funds for the noble cause. But, alas, fate willed otherwise. Even before the work commenced, Mallanarya attained the eternal abode. However, his good wishes were a great source of inspiration to Hanagal KumaraSwami. Kumara Swami discussed the matter with Haveri Swamiji during the Mantap Puja held at Keladi in Anantpur district. With new vigour and courage he announced his decision to go on a country-wide tour to collect funds for establishment of 'Shivayoga Mandir'.

In the VeeraShaiva Mahasabha conference held at Bagalkot in the year 1908, an initiation was made for the establishment of Shivayoga Mandir. This decision to found the SHIVAYOGA MANDIR was taken at the native place of the great ascetic Mallanarya. A miraculous coincidence indeed!

The executive body of the VeeraShaiva Mahasabha decided to build the ShivayogaMandir at the place suggested by His Holiness Vijay Mahant Swamiji of Ilkal.

Hangal KumaraSwami immediately set out for Ilkal. Having met the Mahaswami, he explained his mission to him. And together they set out in search of a good site. They were accompanied by Artal Rudra Gowda, Kittur Revansiddapda and some VeeraShaiva leaders who had to attend the conference. Mahantamma, the cow, who always stayed with Mahanta Swami was also with them.

They came to Aiholi, the historical place known for its sculptural beauty. Some thought it a very suitable place for the ShivayogaMandir. But Ilkal Swamiji did not approve. From there they came to Pattadkall. Some liked this spot, but once again Swamiji disapproved. Pointing at a black cobra in one of the temples, he said that it was not a suitable place. KumaraSwami asked them all to remain quiet and restrain themselves from expressing their views. Ilkal Swamiji will choose the right place, he said. Cow Mahantamma walked ahead and MahantSwami followed her. She wandered along the banks of Mallapahari river and shortly entered a thick forest. This journey, with the cow leading, and the rest of the gurus following her, continued for a while. In the midst of the thick forest where the sun rays seemed to form a pool of light, Mahantamma stood still. A

little while later Swamiji and the others reached the spot. To their amazement, they spotted a tomb where the cow stood. Fekeerappa Angadi, an old native of a nearby village, was also present in the group. Ilkal Swamiji enquired him about the tomb. The old native then replied, "Swamiji, our elders called it Kottureshwar's tomb. Though it is in the midst of this thick forest, even to this day people worship it". The cow rested there. Seeing this, Mahant Swami said, "Mahantamma desires that ShivayogaMandir should be built here; let us do as she desires". But some people objected to this as it was in a thick forest. Kumara Swami was annoyed at this. "Whether you cooperate or not", he said to the assembled people: "I shall see that ShivayogaMandir is founded in the place of divine Mahaswami's choice. Hearing the sacred vow and the courageous words of Sri Hangal KumaraSwami, the people humbly agreed to the plan.

After a while, the cow got up and proceeded towards the bank of the river Malapahari. And, Lo! here was a grove of bilva trees. This brought added joy to one and all.

Hanagal KumaraSwami requested His Holiness Mahantswami to lay the foundation stone of Shivayoga Mandir. The divine Mahaswami accepted to do it. "Let it be on the auspicious day of Magha shuddha ratha-

saptami; make all the necessary arrangements", he said. This is a most sacred place with a bilva vana nearby. This is the holy ground where our great ancestors, Rishis and saints lived. This is where the great divine Swami sat in meditation". With these words MahantaSwamiji blessed them all.

This, Shivayoga Mandir was founded on the auspicious day of Magha shuddha rathasaptami by the divine Mahanta Mahaswami of Ilkal. By his grace the jungle of yester-year has now turned into a land of beauty and tranquility.

Shivayoga Mandir is a great center of religion and learning. The MARIDEVARUS, needed for the VIRAKTA MATHAS and GURUPITHAS are given the essential spiritual training here. Hanagal KumaraSwami believed that MARIDEVARUS who were trained in SADHANA and SHIVAYOGA SHIDDHI, right from early childhood could become able swamis. They in turn could help to organise and propagate the veerashiva religion and bring prestige and glory to the mathas. This is how the educational institutions come into existence.

It is indeed a unique experience to see hundreds of saffronclothed vatus, sadhakas and swamis, engaged in TAPA, PUJA and KAYAKA. The novelty of this place are the 'BETTADVARE' trees which blossom only on the SHIVARATRI day.

At one end of this vast land, there is a large cowshed, housing hundreds of cows,. Nearby is a workshop where bhasma is prepared. At the other end is a library containing a collection of ancient manuscripts on palm leaves. In addition to these there is also a printing press where the works of Research Scholars are published.

On the banks of the river Malapahari, under the leafy shelters, the sadhakas sit in meditation. Vatus practice darsha shastra in one part of the Kallmaths while in the other, some are engaged in the study of Sanskrit. Wherever you glance, you find the saffron-clad vatus, bubbling with activity. Some are busy with the work at the printing press. while some are engrossed in the study of ancient scriptures on palm leaves. Still some others are busy watering the flower plants. The saffron clothed vatus, with a radiance of spiritual aura about them move like little beams of light. It is an exhilarating sight. indeed.

When KumaraSwami founded the ShivayogaMandir there were only seven VATUS. They became eminent swamis in course of time. They are, Saundatti Bidari AppayyaSwamy, Basavalinga Swami of Gavimath, Kushtagi Pattad Devaru, Mahadev Swami of Kurvatti, Shiva Basava Swami of Bagalkot, Maridevaru of Mamdapur and MahantSawami of Koppal. Since then, thous

ands of sadhakas have attained siddhi and become pithadhipatis.

Eight hundred years ago, a great ShivaSharana, Ghattivalayya of Kalyan made a prophesy. He said in his Kalajnana vachana that a great shivayogi in the twentieth century would found a shivayogaMandir.

“A great jangama of Gidmagadi, an embodiment of Lord Shiva, shall beg for alms. The ever generous mother earth shall offer herself. With a determined heart he shall accept her gift. The great jangam mystic shall then reside on the banks of the Malapahari river. The people in their ignorance will call him a fool and laugh at him. The great sage shall live there, till his death. He shall be buried there.”

In accordance with the wish of the great shivasharana Sri Hanagal KumaraSwami succeeded in building the Shivayoga Mandir. He trained and imparted spiritual knowledge to the Sadhakas by his great power of penance. It was because of his noble service that the mathas and Gurupithas of Karnatak came to be adorned with able Swamijis who brought added dignity and prestige to the Mathas. Under his guidance, the veerashaiva religion and culture flourished. KumaraSwami's vital contribution towards the organisation and propagation of veerashaiva religion is astounding.

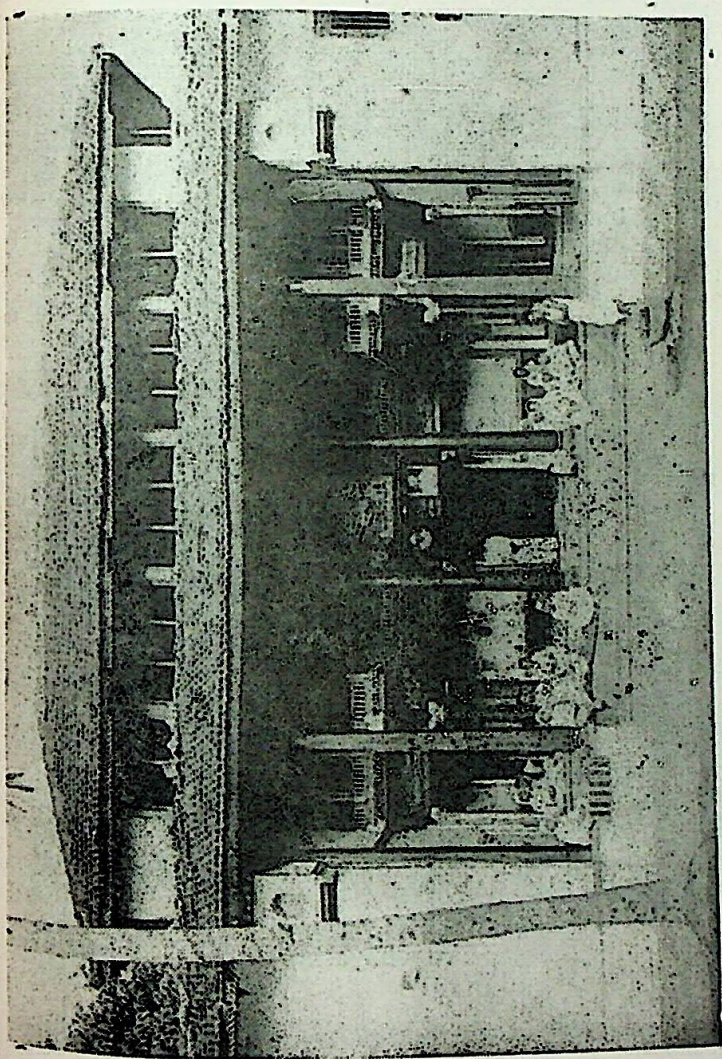
All those who enters the ShivayogaMandir with faith and devotion taste the ecstasy of divine bliss! What more could one desire!

This great service of Hanagal Shivayogi was predestined eight hundred years ago by the great sage of Kalyan.

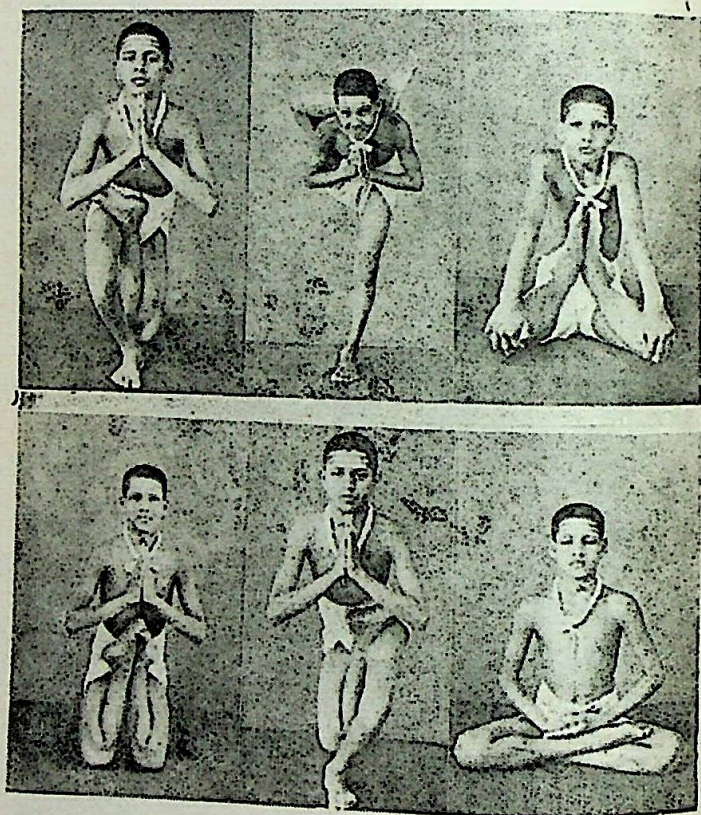
KumaraSwamiji gained the benevolence of Basava linga Swami of Yelandur, he earned the sympathy and blessings of Bidari Kumar Mahaswami. He had with him the good wishes of the great sage Mallanarya. Thus with the help and co-operation of the divine mystic, Shivabasava Swami of Haveri and Shri Veeresh Sharan Sonnalgi, KumaraSwami founded the Shivayoga Mandir in the sacred place of divine Mahanta Swamiji's choice. Thus he accomplished the great task, and fulfilled the prophesy that was made eight hundred years ago.

SHIVAYOGAMANDIR AND ITS ENVIRONS :

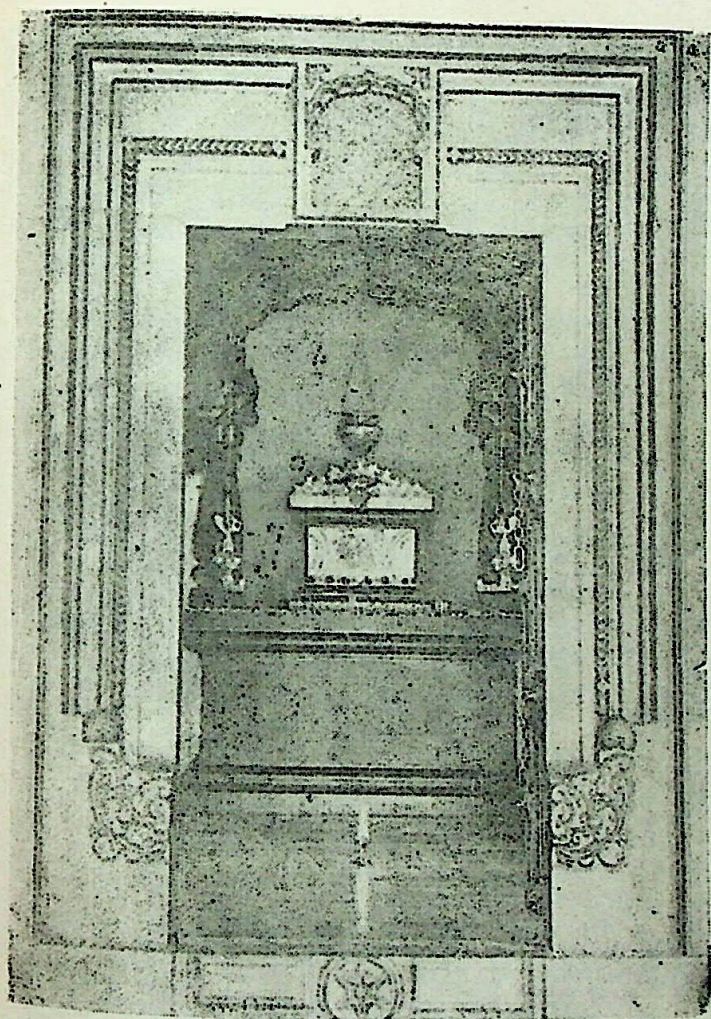
This extensive patch of land is surrounded by hilly slopes and endowed with bountiful greenery. The tall trees, the rising creepers, the flower plants and herbal plants of innumerable variety and the ever green shady bowers, all add to the scenic beauty and grandeur of nature. Amidst the enchanting scenic splendour, stands the samadhimandir of Mahaswami Hangal Kumara



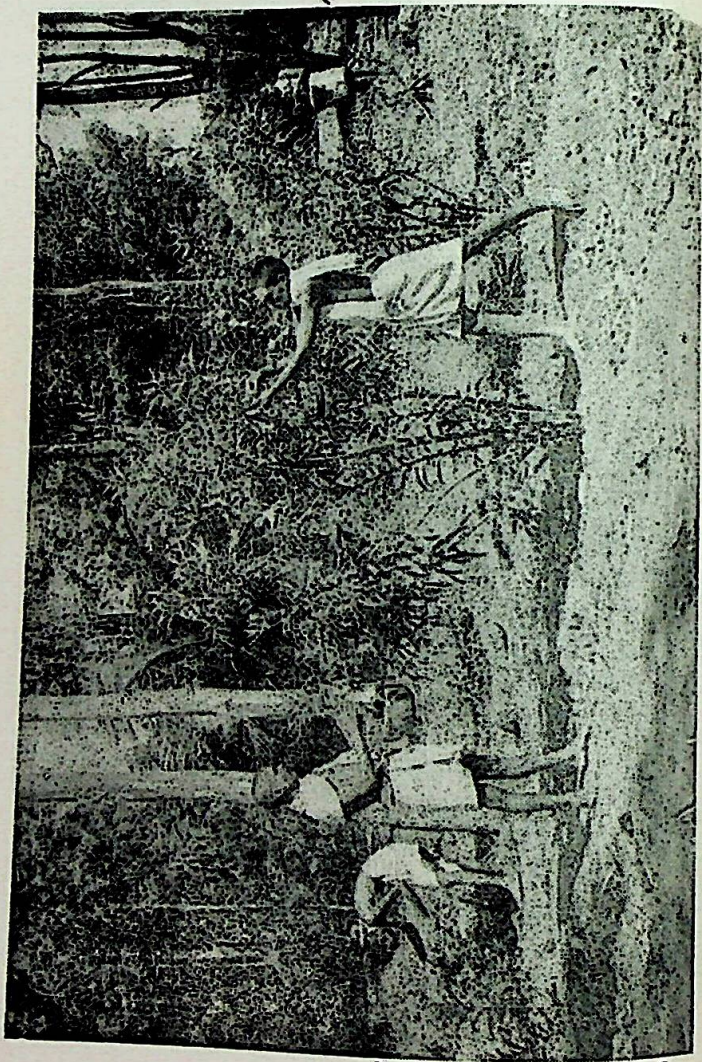
Hangal Viraktamath



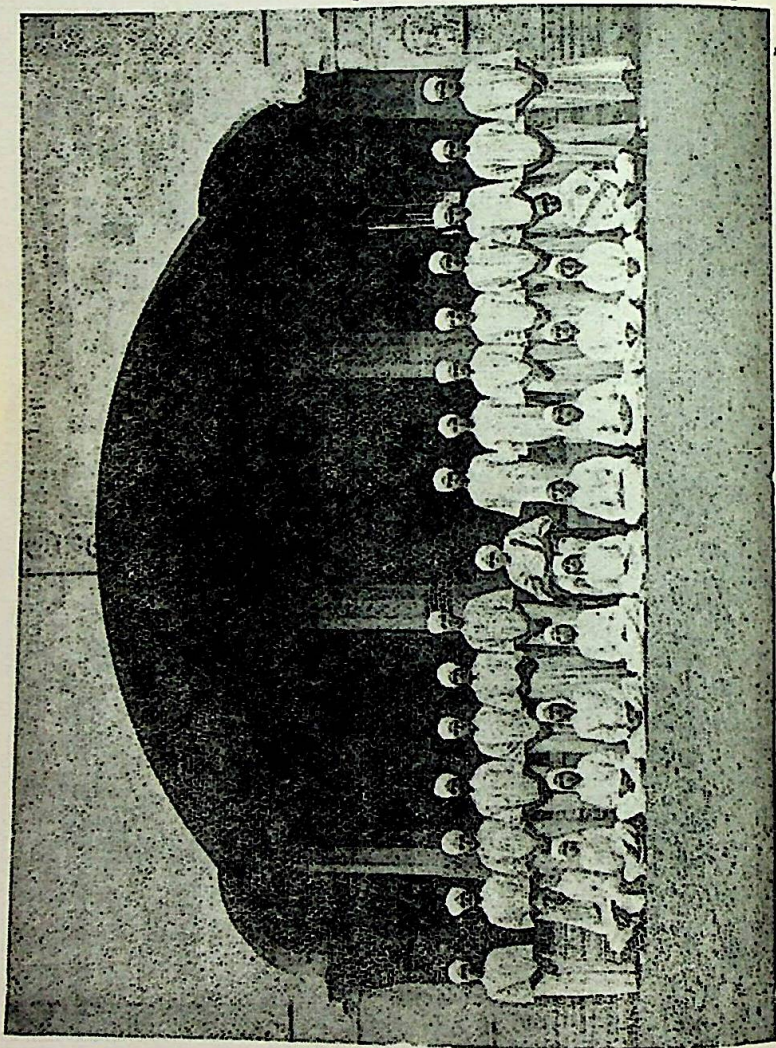
Yogabhyasa



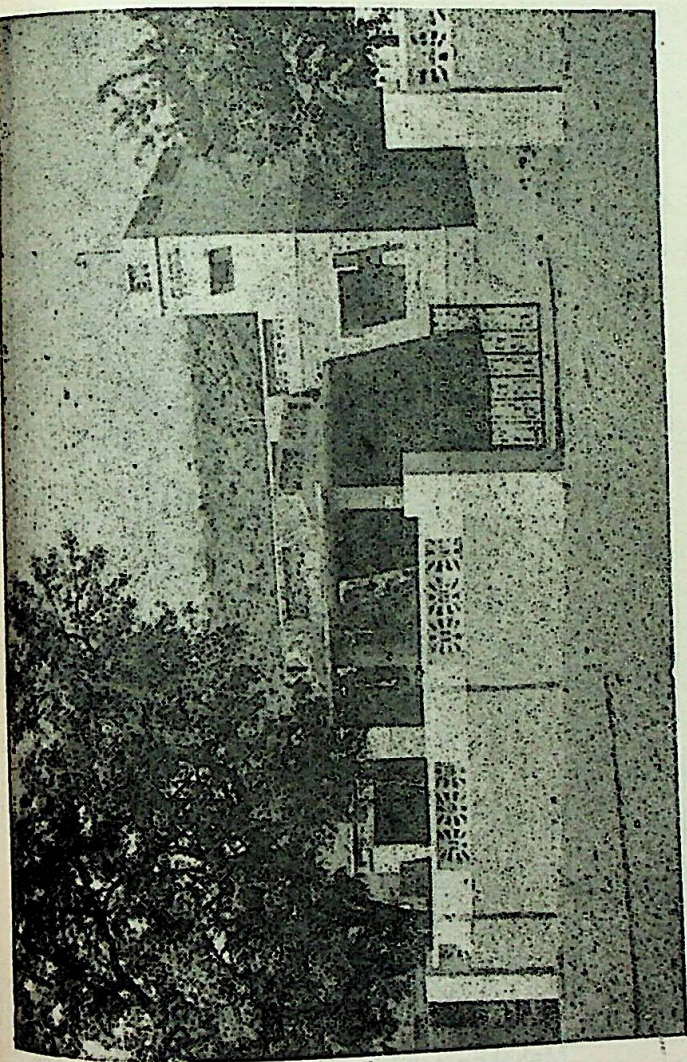
***Samadhi* of Hangal Kumaraswamiji**



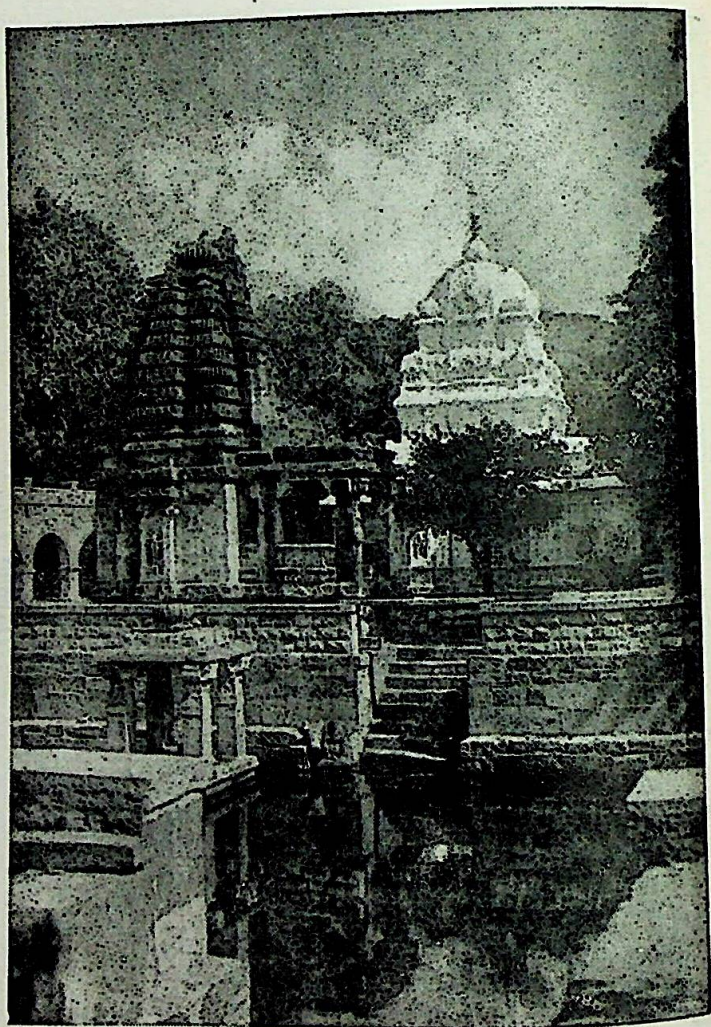
Banashankari Temple



Sri Sadaashivaaswamiji with Sadhakas



Dhyana Dhama



Mahakooteshwara Temple

shivayogi, the founder of ShivayogaMandir and the great benefactor of Veerashaiva religion.

This Samadhimandir is not merely a stone-structure but a beautiful piece of art. Though modern in its architecture, it has a touch of ancienry about it. The architect of the evquisite SAMADHIMANDIR is the present SadashivayyaSwamiji of Hanagal VIRAKTAATH and the able administrator of SHIVAYOGA MANDIR. Sadashivayya Swami is essentially a man of artistic inclinations. He has spent lakhs of rupees and built the beautiful SamadhiMandir of his guru. He has spared no pains or efforts to make this mandir a rare piece of art. The SAMADHIMANDIR built with great faith and devotion is, indeed, a rare piece of sculptural gift.

It will not be an exaggeration if you call this structure a poetry in stone, for the great sculptors of our country have poured all their skill into it. The enchanting beauty of this Samadhimandir thrills the devotees and the lovers of art alike. The sight of the SamadhiMandir is indeed a divine experience to the beholder.

The beautiful carvings on the stone pillars are a feast to the eyes. The SamadhiMandir feces towards the north, and Kallumath is in front of it.

VATUS, SADHAKAS and Swamis reside here. Sri

SRI JAGADGURU VISHWARADHYA
JNANA SIMHASAN JNANAMANDIR

LIBRARY.

Jangamwadi Math, VARANASI.

PANCHAKSHARI HIREMATH/INDI

CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Sadashiva Printing Press and Shri Revana Siddheshvar Reading Room are in front of the Kallumath. Sri Vijaya Mahanteshvara Library of ancient scriptures is also nearby. Adjacent to this is the Bilva vana, and next to it is situated the poojamantap of HalkeriSwamiji. Melumath is on the banks of the river. At present a huge structure of modern art is coming up by its side. Within the reach of the waves of the Malapahari river, stand the beautiful shady bowers. Nature seems to have lavished this place with all her beauty. The scenic splendour of nature is indeed enchanting. Every morning and evening, seated on earthen platforms, covered with flowers, Hanagal KumaraSwamiji used to preach and teach the vatus and sadhakas of his time. What a great lover of nature he must have been! The beauty of the shady bowers and the melody of the flowing river transport you to a state of divine rapture.

On this very path is the MANTAPA, symbolising the place of KotturSwami's meditation. Very near to this is the math where Sri SadashivayyaSwami of Hangal Virktamath, the esteemed disciple of Sri Hanagal Kumara Swami, resides. On The same road leading to the Melumath, stands the stately building of JnanaDhama of Murvsavirmath of Hubli, Being a great disciple of Hangal KumaraSwami, he built it in commemoration of the Mahaswami's centenary,

The surroundings of ShivayogaMandir owe their importance to its ancient history. Here the river Malapaharl flows northwards. At a distance of eight miles from here is a town called Vatapi (Badami). Banashankari temple is situated at a distance of four miles from here. The ancient and holy place of Mahakoteshwar is within three miles reach. Surrounded by hills on all three sides, this holy place is enchanting in its beauty. In the main temple facing east, there is the Mahakoteshwar linga and a Nandi in front of it. The pillars of the inner temple are inscribed with four inscriptions. This holy place of pilgrimage is a conglomeration of temples. The main temple is surrounded by a number of small temples. Though small in size, these temples are famous for their superb architecture. The important ones among these are the Veerabhadra temple, Lakuleshwar temple, Sangamesh temple. Mallikarjuna and Mallikarjuna and Kapleshwar temples. A handsome Nandi is seated in front of the Mallikarjuna temple.

There are two beautiful pushkarnis (pool of water) here containing lingas. If you dip into one of them and go to the next, you will find a divine linga immersed in the holy waters. When you reach there and perform the linga pooja, great peace and tranquillity descends on you. It is indeed a thrilling and unique experience.

The great desire of the divine SHARAN to found the ShivayogaMandir was fulfilled by the great Shivayogi of this century. Sri Hanagal Kumara Swami. No wonder this place and its surrounding have gained immense fame and importance. The radiant of beaven, spreading above the ShivayogaMandir, the peacocks dancing in all their glory, the saffron clad vatus and sadhakas moving about like little beams of light, all seem to proclaim this is the abode of blessed souls.

LIFE AT SHIVAYOGAMANDIR :

At present, there are in ShivyogaMandir hundreds of sadhakas from different parts of our country, engaged in Shivayoga sadhana.

They rise with the early dawn and pray together. After completing their morning duties they practice Yogasana after which they take lessons in Kannada, Sanskrit and English from the scholars. Then they pluck flowers for puja. After bathing in the river they perform puja and meditate for some time. In the afternoon they partake of the prasad (lunch) and rest for a shortwhile. They attend to their lessons and the religious discourses in the evenings. They clean the Yogamantapa, water the plants in the garden and pluck flowers and BILUAPATRI for the evening PUJA. They join in the common prayer

PANCHAKSHARI HIREMATH/INDIA

infront of the samadhi of Mahaswami. They again bathe after practicing Yogasana. After performing the LINGA POOJA they partake of the PRASAD. They study for a short while, pray and retire at half past ten at night.

Slight changes are likely to be made in the routine during the month of Shravan to suit changing seasons.

This routine, laid down by Hanagal KumaraSwami, is to this day followed rigorously.

THE GREAT CASE OF PARALI :

Hanagal Swamiji had socialistic views. He had regard and respect for all religions. However, even the slightest disrespect shown to his own religion made him go wild with anger. His extreme reverence for the veerashaiva religion came to the forefront when half a century ago some people attempted to declare veerashaivas as shudras. This episode took place when some puritans argued that veerashaivas were not eligible to perform pooja of Vajjanoth Linga of Parali.

Parali was then a small village in Nizam's State of Hyderabad. Today it belongs to the Parabhani district of Marathawada. This village which is situated on the right banks of Godavari is famous for the VAIJNATH LINGA, one of the twelve JOYTIRLINGS. This LINGA is said

to have been founded by SHIVASHARANI VIJJAVVE, The touch of divine feet of the Shivasharns has rendered the place around the banks of the river sacred and holy. A number of villages around this region have Kannada names. There are enough evidences to show that this place belonged to the Kannada state during the reign of Nrupatunga.

It is learnt that from time immemorial, the sole management of the Vajinatheshwar temple was in the hands of Veerashaivas. Even the Pujaris were Veerashivas. However, the controversy and the event that followed brought to lime-light the dynamic personality of Sri KumaraSwami. He proved to be a tower of strength for the VEERASHAIVAS.

This dispute was dragged to the court. Later from the lower courts this case went to the High Court of Hyderabad, for religious disputes. To continue this fight in the court, a large amount of money and the services of Sanskrit scholars were essential. This important task needed a dynamic personality. Hanagal KumaraSwami, a many-sided genius, rose to the occasion and accepted the responsibilities.

On behalf of the respondents, eminent advocates and learned scholars came from Poona. KumaraSwami

gave a call to the Veerashaiva scholars of KannadaNadu. In answer to his call, the great scholar, Vedatirth Mahaswami virupaxa wodeyar of Chaudayyadanpur and the great Sanskrit scholar Mahaswami Marishantveer of Koppal Gavimath rushed to his help.

Swamiji himself set out to collect funds. He collected about ten thousand rupees and came to Hyderabad, along with eminent scholars and the distinguished advocates. He himself made all the arrangements for their stay, pooja and religious rituals.

This case continued in the court for a long period, and consequently, a lot of money was spent on it. The devoted zeal of the bhaktas rose to the occasion. The bhaktas provided the needed money. The famous and eminent lawyer, Sri Rai Vishwashwarnath argued in this case on behalf of the Veerashaivas. The Veerashaiva scholars provided Sri Rai with the necessary information. At long last, after a thorough study of the case by three distinguished judges, a judgement of four hundred pages in favour of Veerashaivas was pronounced. "Veera shaiva is an independent religion and Veerashaivas have a right to perform the rudrabhisheka. And so no one should object the veerashivas to performing rudrabhisheke to the Vaijanatheshwar. And hence, the court discharges the petitioner's case". This judgement was

published under the signature of the Nizam, in the Government Gazettee.

This decision of the court brought boundless joy to Hanagal KumaraSwami a great ascetic and religious reformer, [in wiping away the stigma on the veerashaivas, cannot be ignored.

Indeed, this episode is of little importance at present. However, it cannot be forgotten this very episode had created a great commotion throughout the country, half a century ago.

PANDIT PANCHAKSHARI GAVAI :

Hanagal KumaraShivayogi, a many-sided genius, strived to attain perfection in different aspects of life. a philosopher with unique intellectual profundity, he believed that asceticism was not the only way to invoke the grace of god. He believed that music also was a pathway leading to the realisation of god. As if to prove this true, a young blind boy came to KumaraSwami as a disciple. Having invoked the blessings of his guru, the young boy earned a great reputation as an outstanding musician.

Shri Hanagal KumarSwami blessed Panchakshari Gavai that SARASWATI, the goddess of music would dwell in him in her fullest glory. Having thus received

the benediction of his guru, Panchakshari Gavai, with great devotion, offered himself completely to pursuit of music. The siren strains of his melody swept the surrounding hills in echoes. The melodious notes of his voice were carried by the soft waves of the MALA-PAHARI river. Even the birds were gratified with his divine music, drenched as they were, in the nectar of music, birds sang sweet lullaby to nature,

Panchakshari Gavai not only earned a reputation in the world of music, but he also earned a great name as an ascetic. He has immense faith in lingapooja, and he practised austerities also. He had supreme devotion for his guru and jangamas.

According to the command of his guru, he undertook a country wide tour. He held music concerts at various places, thus creating an interest and love for music in the hearts of the people. In those days, he was invited to the palaces as well as the mathas to give music concerts. His divine music filled the listeners with heavenly bliss. They showered on him titles and awards.

Pandit Puttaraja Gavai is an esteemed disciple of Panchakshari Gavai. A renowned exponent in Hindustani and Karnatic style of music, he also composes pomes in three languages. Pandit Puttaraja Gavai is born blind.

Even today, he continues to carry the divine mission of his guru. Veerashdiva Punyashrama founded by his guru, has reached lofty heights only because of his great ability and supreme devotion. Here, the born blind coming from different parts of the nation are taken care of. They are provided with food and shelter. Those who have an inclination are trained in music.

Thus innumerable orphans are trained in music. Instead of becoming a burden to the society these orphans get an opportunity to carve a place for themselves in the society and lead an independent and respectful life. Our nation should indeed be grateful to the vital service he has rendered for the society.

True to the tradition of Hanagal KumaraSwamiji. Panchakshari Gavai also has a large number of disciples. Pandit Puttaraja Gavai is the most esteemed among all his disciples. He is a renowned exponent of both Hindustani and Carnatic style of music and also a recipient of the national award.

A few other names of the famous musicians among the disciples are Pandit Basavaraja Rajaguru, Pandit Panchakshari Swami Mattigatti, Pandit Siddharama Jambaladinni and others.

Innumerable person have received training and attain perfection in the art of music, dramatics, instrumental music and Puran pravachana under the guidance of Pandit Panchakshari Gavai and by the divine grace of Hanagal KumaraSwami.

No one can ignore the vital contribution of Hanagal KumaraSwamiji towards the welfare of humanity. We can not but bow our heads in reverence to the great Shivayogi, Kumar Mahaswami.

ASSIMILATION IN LINGA :

Hanagal KumaraSwamiji strived all his life for the elation of social, educational and religious life of the people. He was a propagator of religion, a crusadre for institutions. Even in his old age he undertook a country-wide tour and brought solace to thousands of sufferers. He breathed compassion and love and soothed the suffering hearts, During his tour he came to Mudenur and took ill during his stay there.

A staunch ascetic that he was, he would not give up the religious rituals even during his illness. His daily bath, pooja and meditation were a must to him. He practised severe austerities. The devotees were filled with worry anxiety as the disease progressed day by day. But Kumara

Swamiji was unaware of the seriousness of the disease, absorbed as he was in thoughts of the welfare of the society. KumaraMahaswamiji was brought to Haveri. The news of his illness now spread throughout the country.

Even after coming to Haveri his health did not improve. In accordance with the wish of KumaraSwami, the devotees placing all their faith in God brought him to ShivayogaMandir.

KumaraMahaswami's critical condition filled the devotees with doubts, and fear they were not sure whether he would reach the destination safely. But great are the ways of the divine. The great sage with his yogic powers held back the life that was ready to escape.

He reached ShivayogaMandir, his very own creation. He bathed and sat in meditation. While still in meditation and with his eyes open he renounced his mortal physical frame and became one with LINGA. He entered MAHASAMADHI on MAGHA BAHULA saptami, Thursday, in the year 1930.

He devoted his entire life of sixty three years in the selfless service of society. In addition to his spiritual legacy, he has also bequeathed to the succeeding generation his great love and concern for the suffering humanity.



**His Holiness
Shri Sadashivamahaswamigalu
Viraktamath, Hanagal**

Though today we miss the physical presence of Sri KumaraSwamiji he continues to live with us in the form of the all pervasive light. His message shines as a brilliant beacon in our country's firmaments.

THE PRESENT SWAMIJI OF HANAGALMATH :

The present Swami as born in the year 1906 at Arlikatti in Dharwar district. He was born in the Hiremath family and was named Chandrashekhar. When this child was hardly one year old, a strange incident occurred. Hanagal KumarSwamiji happened to visit this place during his extensive tour in 1907. This little baby was fast asleep in the prayer room. A big cobra was found waving its hood above the child's head. The startled parents ran in fear to Swamiji for help. Kumara Swamiji after hearing them calmly replied, 'Fear not, you have given birth to a divine child; he is destined to become the saviour of mankind'.

In the year 1915, the BHAKTAS of the Hiremath took young Chandrashekhar to ShivayogaMandir and offered him at the feet of Hanagal KumarSwamiji. Chandrashekhar was provided with full facilities of education at ShivayogaMandir. KumaraSwamiji gave him the new name of Renukarya.

In the calm and quiet atmosphere of Shivayoga

Mandir, under the divine guidance of Sri KurmarSwamiji Sri Renukarya commenced with great zeal his study of Sanskrit and Kannada music and drawing. He made the advanced study of Sanskrit under the guidance of Pandit Veerabhadra Shastri and Revana Siddha Shastri. He received the initiation and became a deshika (spiritualguide). He took active part in the affairs of the ShivayogaMandir. His deep knowledge of YOGA, dedication to service, steadfast faith and unflinching devotion for his GURU, all won him the love and affection of Hanagal Kumara Shivayogi.

After the demise of MaheshwarSwami of Hanagal Virktamath, in 1936, Sri Renukarya became the Math swami of Hanagal Virktamath. Sri Renukarya became the mathadhipati as a result of the efforts and blessings of Jagadguru Sri Gurusiddharaj Yogindra Mahaswami of Moorusavira Muth, Hubli, Mahaswamiji of Navilugund Swamiji of Guttal and R. B. Devihosurshettar and others. And during this ceremony Sri Renukarya was given the sacred name of Sadashivayya the birth name of his guru Hanagal KumaraSwamiji. Since then, for the last Forty-Two years he has been working ceaselessly for the welfare of ShivayogaMandir, Hanagalmath and humanity at large.

Shri Sadashiva Swami has been striving hard day

and night for the progress of ShivayogaMandir in all its aspects. He takes special care and interest in the spiritual development of the VATUS and SADHAKAS. Blessed as he is with the divine blessings of his guru, Shri Sadashivayya has a number of wonderful accomplishments to his credit. He has built a beautiful SAMADHI of his Guru. A magnificent temple is erected above this samadhi. The beautiful carvings of blossomed creepers on the stone-pillars exhibit his artistic taste. The magnificence of the beautiful temple stands as a testimony to the great reverence and devotion he has for his guru.

SadashivaSawami has a motherly affection for the young VATUS and SADHAKAS of ShivayogaMandir. To save them from the severe heat during the summer he takes them all to the Hanagalmath in Malenadu, a land dressed in green and blessed with breeze. The vatus and sadhakas continue their study of Sanskrit and yoga till the end of the summer. The same routine as that of ShivayogaMandir is followed here also. At the onset of the monsoon they all return to Shivayoga-Mandir.

Gigantic buildings worth crores of rupees have come up in the precincts of ShivayogaMandir. They owe their





Novel (Tr.) :

Nāri

Magga Chellida Beḷaku

' Borbone Club '

Kappu Hottage

Biographies :

Hānagalla Kumāra Swāmigaḷu

Vijaya Mahānta Swāmigaḷu

Ghālib

Kāshmirada Mahāyogini

Lallēshwari

Harsha

History & Culture : .


Purātana ' Lucknow '

Muktikshētra Uḷavi

Travelogue :

Bhārata Darshana

PANCHAKSHARI HIREMATH



Starting his literary pursuit at the tender age of ten, Panchakshari has to his credit more than 40 titles. His first collection of poems appeared in 1959 and he made distinct mark of his own in almost all the branches of literary forms whether poetry or prose, novel or short story or children's literature.

Panchakshari has some 'firsts' to his credit. He is the first to introduce, with a critical appreciation the poets like Chandidas (Bengali), Lalleswari

and Sheikh Nooruddin (Kashmiri), Vallathol and G. Sankarakurup (Malayalam), Mirza Ghalib and Mohammed Iqbal (Urdu), Prabhajot Kaur (Panjabi), who otherwise remained mere names to the Kannada readers. And again he is the first to acquaint Kannada readers with the sweet charm of Urdu literature.

Some of Panchakshari's stories are translated into English, Hindi, Marathi, Malayalam, and Urdu, and some of his poems into Hindi, English and Spanish. One of his short stories appeared in Asian literature- 1975 (a Publication of Asian Writers Translation Bureau of International PEN, Seoul-Korea).

o o o

VIJAYALAKSHMI WODEYAR

Smt. Vijayalakshmi writes with equal ease in Kannada, Hindi, English and Urdu. Her collection of Kannada poems 'Hu-Halu-Jenu' is very popular. Her Hindi and Kannada poems written for children are liked by one and all.

Smt. Vijayalakshmi's Interest is varied. She is well at music dance and painting.

Her husband, Dr. S. . Wodeyar is a Civil Surgeon and theirs is a happy family life.

